

HELPING EACH OTHER.

In mountain climbing the members of the party are fastened together with a long rope, with the guide at the head. If one slips, the others brace themselves and save him from a fall which might mean death. If one of the climbers tires and proves unequal to the harder places, the stronger ones can help him along, or even lift him bodily over the rough or dangerous spots. All unite to save the strength of the weakest, to keep him with them and enable him to reach the coveted heights when they do.

How like life it is! We are all trying for the heights in some way. We all want to amount to something, to do something worth while. For we know that we are not here to do nothing. Yet some of us are weak and some strong. And to the weaker ones the helping hand of the strong is like the saving, sustaining rope of the mountain climbers. Those who are strong can save the weak from many a fall and hurt, perhaps from destruction, by being watchful and kindly and ready to help them over the hard places.

At the head is a divine Guide, strong, alert, ready to draw us upward, to save us from harm and danger, to help us to do the best that is in us. With the tie of love and service binding us to each other, and to him, we can be sure that our lives will all count for good, and that we will reach the mountain tops in safety.—The Interior.

PRACTICING ON NUMBER ONE.

There is considerable wisdom in making a personal application of theories of life or conduct. "Try it on yourself," is a common advice to prove that a man's ideas are not popular. If one can not endure the personal application of any plan or theory, he should not be forward to impose it upon another. We are to begin at Jerusalem in regulating conduct as well as in evangelizing the world. Nor are we to become so zealous for the world that we let Jerusalem fall into the hands of sinners.

Occasionally a preacher speaks of the proneness to prepare messages for his people and to forget that he himself is one of the people. In the very nature of preaching the pulpit must keep the pew in view; and yet it is doubtful whether the tendency of the preacher to forget himself is as pronounced as the preacher himself may feel. No message can carry weight of conviction unless it first has conquered the messenger.

Perhaps there is only one thing which a man should not practice first on number one. This is acquiring a forgiving spirit. The art of forgiveness is not learned in a day. In no sense does a man become proficient in exercising a charitable heart if he makes himself the first object of forgiveness. It is easy to overlook faults in one's own conduct while condemning the same faults in the conduct of another. The man who forgives himself for an offense, but holds it against another, is making an entirely wrong use of the common saying, "Try it on yourself first." He who is severe with himself and merciful with another is walking in the pathway of the Master.—Religious Telescope.

WORKING THE CORNERS.

At a mission meeting one preacher said to another: "Where have you been lately? I haven't seen you or heard of you, nor have I once seen your name in the papers." "No," was the reply, "I've been working the corners the past year." "What do you mean?" "Well, I found there were plenty of preachers in the city and towns, but the outlying districts where they were most needed were almost without them. So I left the city work and have been going from house to house, gathering people in little groups in farmhouses and school-houses, preaching to them and teaching them there. There seemed to be nobody to do that work, so I took it up. I call that working the corners, and I guess my name hasn't been in the papers for a year."—Ex.

GOING DEEP DOWN.

According to the depth of our relations with God is the constancy of our enjoyment of his strength and freshness. During the hot summer the grass, which has its roots in the surface soil, burns up under the heat of the sun. But the clover, which sends roots a yard long into the subsoil, suffers far less from either drought or heat. It finds moisture down there in the driest and hottest weather, and lifts its green leaves up into the sun fearlessly. So when we make our relations to God deep and true, we always can draw from him the comfort and the strength to endure and to do what is demanded of us. We still feel life's distresses as do other men, but with them we feel something deeper that enables us to endure them. "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Sunday School Times.

AFFLICTION.

When the Psalmist says: "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at this point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. Chastening widens the experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

Japan has sent a Japanese Christian missionary to Korea, thus taking its place among missionary peoples.

Cheerful givers are not always hasty givers. The best givers take time to think.